> in all new cases. Between such a physician, and the man who relies exclusively upon experience, there is the same difference that there was between sir Isaac Newton, after he completed his discoveries in light and colours, and the artist who manufactured the glasses, by which that illustrious philosopher exemplified his principles in optics.[156]

Rush believed that his unitary theory of medicine was not only the most suitable medicine for the American people, but one which would most effectively 'lay medicine open' to the literate public. Rejecting the complicated nosological system of his teacher, Cullen, Rush suggested that his 'twenty or thirty articles, aided by the common resources of the lancet, a garden, a kitchen, fresh air, cool water, and exercise, will be sufficient to cure all diseases that are at present under the power of medicine'. Physicians would at long last be able to reverse the dreadful sentence laid upon them by Hippocrates. Medicine was no longer an *ars longa* to render *vita brevis*, as Hudibras had chided, for Rush had delivered an *ars brevis* to secure *vita longa*.[157]

As an American patriot and 'commonwealthman', Rush's ideal physician lived on the land, where his passions were presumably tempered by the rural air, and where his time, apart from his patients, was spent in honest toil. He served his country by applying his knowledge of the natural sciences to improvements in agriculture, and he tirelessly explored the 'untrodden fields and forests of the United States', in search of medicinal plants that might yield a cure for diseases 'which still eluded the power of medicine'.[158] Freed by the American Revolution from his slavish past, he did not, like many earlier physicians, 'distain an ignoble silence upon public subjects'.[159] And as he was proud to note, 'some of the most intelligent and useful characters, both in the cabinet and the field during the late wars, have been physicians'.[160]

Notes

1. Rush can to some extent be added to Charles Camic's list of Enlightenment figures for whom the early loss of fathers was the first of several escape routes from Calvinist 'particularism and dependency' into 'universalism and independency', but, like so many others, he never completed that journey. Charles Camic, *Experience and Enlightenment: Socialization for Cultural Change in Eighteenth-Century Scotland*, Edinburgh, 1983.
2. For an account of Rush's religious education, see Donald J. D'Elia, 'Benjamin Rush: Philosopher of the American Revolution', in *Transactions of the American Philosophical Society*, Vol. 64, Part 5

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(Philadelphia: American Philosophical Society Transactions, 1974). Hereafter referred to as D'Elia, *Rush.*

3. D'Elia, *Rush*, p. 10.
4. Samuel Finley D.D. also served as president of the College of New Jersey (later Princeton University), 1761. See *The Autobiography of Benjamin Rush*, ed. George W. Corner, Princeton, NJ, 1948, p. 26, n. 11.
5. Rush, *Autobiography*, p. 32. Rush discusses his early education, pp. 28–34.
6. D'Elia, *Rush*, pp. 15–17.
7. D'Elia, *ibid.*, p. 16.
8. D'Elia, *ibid.*, p. 17. Samuel Davies' message to the graduating class of 1760 was 'Serve your Generation. Live not for yourselves, but the Publick. Be the Servants of the Church; the Servants of your Country; the Servants of all.' Quoted in M. Noll, *Princeton and the Republic, 1768–1822*, Princeton, NJ, 1989, p. 21.
9. Noll, *Princeton*, p. 21. See also Douglas Sloan, *The Scottish Enlightenment and the American College Ideal*, New York, NY, 1971, pp. 185–224.
10. *Letters of Benjamin Rush*, ed. L.H. Butterfield, 2 vols, Princeton, NJ, 1951, Vol. II, p. 863, hereafter referred to as Rush, *Letters.* In his Introduction, Butterfield observed that in Rush's half-century as a physician and professor in Philadelphia, 'little of interest occurred there that he did not know about, look into and record'. Butterfield also claimed that the Rush MSS, deposited at the Library Company of Philadelphia, probably constitute the most comprehensive body of records for an eighteenth-century medical practitioner and teacher's career that exists in the world; p. lxiii.
11. Rush, *Autobiography*, p. 36.
12. Contemporary advice literature contained many perorations on the immorality of life in the law. In 1760 Cadwallader Colden, a New York physician, gave his son the typical warning that there is no rogue or villain (if he have money) who cannot find a lawyer to defend him, and to endeavour knowingly to pervert or at least delay justice. *American Philosophical Addresses 1700–1900*, ed. Joseph L. Blau, New York, NY, 1947, p. 293.
13. Rush, *Autobiography*, p. 38.
14. See Rush, *Letters*, p. 49. On being offered the position, Rush assured Morgan that he was now 'a master of the science and could teach it with confidence and ease'.
15. Rush, *ibid.*, p. 3.
16. Rush, *ibid.*, p. 4.
17. Rush, *ibid.*, p. 29.
18. Rush, *ibid.*, p. 41.
19. Rush, *Essays Literary, Moral and Philosophical*, ed. Michael Meranze, Schenectady, NY, 1988, pp. 206–7. Hereafter referred to as Rush, *Essays.*

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